

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. - - - Jeremiah, v. 1.

MODERN MISSIONARIES.

[We have lately seen a pamphlet entitled "*Thoughts on Missions*," written by John Taylor of Kentucky, who states it as his belief, that "religious society is much imposed upon by Missionaries, and that it is likely to be an increasing evil." Mr. Taylor has been a preacher of respectable standing among the Baptists in those parts about 48 years; and we perceive by the Minutes of the Licking Association of Baptists, held at Rock Bridge, in September last, that this publication being presented to them, they recommended to their brethren the perusal of it.* We shall make such extracts from the work as our pages will admit. After stating the bodily affliction he laboured under, from which he never expected to recover, and complaining of some things among the Baptists which threw a shade over their councils, he observes:]

"But great as this evil may be in religious society, there is another in my belief much greater, though bearing the semblance, and innocence of a lamb, by which advantage is taken of many of our greatest men, and which has made a general sweep among Baptist associations, bearing all down before it. The deadly evil I have in view, is under the epithets or appellations of *Missionary Boards, Conventions, Societies*, and Theological Schools, all bearing the appearance of great, though affected sanctity, as the mystery of iniquity did in the days of Paul, when the man of sin was in embryo. Ten or twelve years ago, I obtained the use of two large octavo volumes of about 1000 pages, on the subject of Papal missions, in the new settlements of the great country of

* The following is an extract from the Minutes:—"The subject respecting Brother Taylor's Book taken up: agreed to receive it and to recommend to our brethren, the perusal of it."

Speaking of one of their foreign missionaries, he says :

“ The most we know of Mr. — is from the letters of him and his wife. If we attend to the long, celebrated letter of Mrs. — in the first report of the Board of Foreign Missions, it would look as if her husband had the same taste for money that the horse leech has for blood. In the instance of the poor religious soldier in the Isle of France ; this poor soldier from her own account, who had a family in the army, and his income but very sparingly supported them, paid eight dollars per month for several months together for the use of a room for Mr. — to preach in. This poor soldier after all this (she states) gave us twenty dollars, and though he weeps much through religious affection when he parts with them at the Isle of France, yet these innocent missionaries bear away his twenty dollars, regardless of his family's wants ; though they feel tender for the poor slaves at the same Island, wishing their house full of gold that they might emancipate them all.”

In remarking upon one of the missionaries from India, who has now been for some time in this country, he states :

“ The first piece of policy with him and his Board, was to enlist all the Baptist associations in the United States, upwards of a hundred as they since boast. Their means for so doing was a Circular published, a copy of which was sent by the trusty hand of their agent himself, or some understrapper of his ; but much better executed when delivered by himself. The purport of this circular letter was, among other fine tales, craving a correspondence with all the associations. Surely no objecting voice was heard to the correspondence. All seemed hearty in exchange of compliments with these great people, while the meekness of the lamb, and the harmlessness of the dove, appeared in — himself with his bows and scrapes. But it was not hard to see, that he was a man of great subtlety. With the circular, was sent by the Board, their first report on Missionary matters, a pamphlet of near sixty pages, all of which was chiefly dictated by himself. With all the above named lumber, in the year 1815, Mr. — made his first appearance in Kentucky, at Elkhorn Association, near Lexington. He got to the place on Saturday evening after meeting had adjourned, and though a year before, the Association had decided

that there should be no collection made on the Lord's day, a few leading men encouraged Mr. —, in the prime part of the day, to preach a Missionary sermon, and make a collection. When he rose up, the assembly of thousands, seemed stricken with his appearance. A tall, pale looking, well dressed young man, with all the solemn appearance of one who was engaged in the work of the Lord, and perhaps he thought he was. He also being a stranger, every eye and ear was open; his text was '*Thy kingdom come.*' He spoke some handsome things about the kingdom of Christ; but every stroke he gave seemed to mean MONEY. For my own part I was more amused with his ingenuity than edified by his discourse, and more astonished at his art in the close, than at any other time. He had the more pathos the nearer he came getting the money, and raising his arms as if he had some awfully pleasing vision, expressed without a hesitating doubt, that the angels were hovering over the assembly, and participating in our heavenly exertions, and just ready to take their leave, and bear the good tidings to heaven of what we were then about, in giving our money for the instruction and conversion of the poor Heathens; and as if he had power to stop Gabriel's flight, in the most pathetic strain cried, Stop angels! till you have witnessed the generosity of this assembly. About this time, perhaps twenty men, previously appointed, moved through the assembly with their hats, and near 200 dollars were collected.—Though I admired the art of this well taught Yankee, yet I considered him a modern Tetzels, and that the Pope's old orator of that name was equally innocent with Mr. —, and his motive about the same.

“Meek and lamb-like as Mr. — first appeared at Elkhorn Association, a few years after he made a very different appearance at Dover Association, in Virginia; for being expected at a meeting on Sunday, he with others had been elected to preach on that day. He did not arrive till about the time worship began. After being invited to the stage, he took his seat by Mr. Semple, who privately informed him of the previous day's selection of himself to preach. After asking if Mr. Semple had appointed men to make a collection after he was done preaching, and being answered in the negative, he

positively averred if he did not do it, he would not preach. Perhaps, says Mr. Semple, you mean you will not preach us a *Missionary Sermon*, if I do not appoint them. He replied, I will not preach at all, if you do not have the men ready for that purpose. Rather than quarrel with the gentleman on the stage, Mr. Semple appointed the men, and himself one of them, and about ten others of the oldest and most respectable ministers (of that great body of more than forty churches) bore their own hats through the congregation, making the collection, to please his lordship. But all this was several years after Mr. — had been collecting thousands, upon thousands, and his fame was very great.

“For my own part, I have never seen one of those Missionaries, but which like Daniel’s little horn, was more stout than his fellows. Chap. vii. 8, and 20. Whatever their preaching talents may be, they seem more stout than other preachers—stout in their own esteem; and though some of them have very moderate preaching capacities, they seem stout—the approbation of the great Board has made them stout, more stout than their fellows. Indeed, my own opinion is, from my acquaintance with some of those renowned men, that the board itself is either weak in judgment about gospel ministers, or unfaithful in the choice of their men; for it seems not so much the question, what is your character or preaching talents, as who will go for us—answer our purpose to hood-wink the people, and get plenty of money?

“The very many modes, and artful measures of those great men to get money, are disgusting to common modesty. They begin with Missionary Societies; then they create a great Board of different officers, and then select the most vigorous and artful agent they can find, to create more societies of different grades, as Female Societies, Cent Societies, Mite Societies, Children Societies, and even Negro Societies, both free and bond. Every Missionary to a foreign country, is authorized to follow all these arts, as well as common begging to get money; so that no set of men ever yet seen on the earth, manifest a greater thirst by these various modes to get money.—Their shameful cravings are insatiable. How very different are the characters of these men from the ancient Missionaries of the cross of Christ; for they went forth

taking nothing from the Gentiles—and all for the name's sake of Jesus Christ. These men grasp all they can, from saints and sinners. The apostle John exhorts Gaius to receive such Godly ministers, who preached without pay. By the same parity, all preachers who will not preach but for money, should be rejected by all the christian world—and held in contempt by all mankind. Paul coveted no man's silver or gold, or apparel. How unlike these men? whose hands are always stretched out for money, and like the horse-leech, ever crying, *give, give!!* Paul was determined not to be chargeable to any; and glories in preaching the gospel without charge—Yea, he had rather die, than do otherwise.—But it seems as if these men would die if they did not get plenty of money. What a striking contrast! And what but modern missionary brass, could ever induce these men to such shameful presumption?

“Perhaps I might not use the freedom I do, but for two tours I have taken in the Missouri country within a year past. The marvellous tales, coming from that country, about the mission there, were some inducement to my enterprise. To read, or hear the reports of — and —,* it would seem as if the whole country was almost a blank as to religion. But the fact of the case contradicts their reports. From their statements, one would think, there was not surely a preacher in the country that deserved the name, and hardly a church there that was in good order; whereas the fact is, there are three Baptist associations in the territory, and as many preachers, perhaps, as there are in Kentucky according to the number of the people, and many of them respectable.—But it is probable these men think, that but few deserve the name of preachers, but missionaries.

“There is a great boast of what they have done in St. Louis, in building a spacious meeting-house, the dimensions of which, I do not precisely recollect. I suppose it would hold a thousand people; underneath the whole is a story of stone for the purpose of storage; and adjoining the building is a house in the form of an L two stories high as a dwelling house for the Missionaries. It is said five thousand dollars have been appropriated, and the house only covered in. It is thought three

* Two Missionaries of the same society with Mr. Taylor.

or four thousand more will finish it. The means used to procure money, so far as they have gone, would put any man to the blush but a Missionary; and the reader will be the more surprised when he is told, that the greatest number that attends to hear these men preach, is about 100. This I was an eye witness to. But it seems the ambition of these men was to vie with the Catholics, who have lately built a large brick church.

“What a mighty noise is made in missionary writings, about the sufferings and privations of their Missionaries, sent to distant countries! But I consider the chief of it to be pharisaical boast. As to privations in the Missouri, our brethren there apprehend, that they have monopolized the whole country, so far as Baptist society goes; and are living in style, in the flourishing towns of St. Louis and St. Charles, without any very great appearance of self-denial, or abstemious living, or any other anxieties or trouble, than are seen in other gay gentlemen, except disappointment in not getting as much money as answers their extensive views. Their cravings are great.

“How very little likeness there is between these high minded men, and the ancient Missionaries, if we take Paul for one of them. From his own account, as also the witness of the Holy Ghost, in every city he entered, bonds and afflictions attended him. Wherever these men go, if they are not honoured more than other preachers, they highly resent it.—I could give instances, but I forbear. Though all the world can see they suffer but little, yet what a racket is made among them, about their great privations!

“I have said that Missionaries have but little knowledge of the worth of property; I will give an instance or two.—About two years ago, one of the Missionaries came from St. Louis to Kentucky, on a begging tour. (This is not uncommon with Missionaries.) The object was to build a needlessly great meeting-house in the town of St. Louis, as noticed before. He could say to a man in Kentucky, in middling circumstances, ‘I shall think it very hard if you do not give me 50 dollars, to help pay for my meeting-house,’ 400 miles from where the man lived. In Elkhorn Association, while this same Missionary was there, a proposition was made to pay the clerk of the Association for his services. Fifteen dol-

lars was proposed, which was about three times as much as their clerk generally received for such services. The Missionary rose up (as I was told) and insisted that forty dollars was as small a sum as the clerk could do it for.

“ Having gone through the Missouri, we will return to Kentucky, and take a little further view of Missionary movements there. In October 1813, a Missionary Society was formed in Richmond, Virginia; in imitation of which a society of the same cast was formed at South Elkhorn in Kentucky, in February 1814; but progressed but feebly till August 1815, when the great — appeared at Elkhorn Association, and like Tetzels in Germany, gave life and wing to the Missionary cause through the whole state of Kentucky. His collections at different associations were immense; for he attended most of the Baptist councils in the state, and they uniformly, to gratify him, went into a correspondence with the great Board of Foreign Missions. A collection took place as a thing of course, and especially if they first received the entering wedges, (the first report of the great Board.) This riveted the yoke, which cannot be shaken off till that correspondence is dropped; and thanks to a kind Providence, a number of the associations have found a way to get rid of it, though with much difficulty in some places.

“ Elkhorn Association is perhaps stronger in the faith of Missions, than any other in the state, which can be accounted for, partly because all the officers of the Kentucky board belong to that body, and partly because the profits, some day, may be an ample reward. It was a little amusing to see the movements of the Elkhorn people, at their last Conference.—A small church at Mountain Island, of twenty-four members, had complained warmly against doing any Missionary business in the Association, and appeared conscientious in their remonstrances. For satisfaction these cunning men refer them to their minutes, which were one uniform essay on Missions. Their long winded circular was chiefly on that subject, and is a flagrant insult on common sense; none but its own author ought ever to read it, or any other Missionary tale, much less to read it in an Association. For the mournful and devotional tone, in which he reads all those tales,

strikes you through with conviction, and draws involuntary tears from your eyes. It was this passed his circular; for all was dumb with silence, though twenty-seven members voted against its being their circular to the churches. Here is Missionary influence, with a witness! For my own part, being only a corresponding member, I was also silent, concluding as the Saviour directed, to let them alone—for they were blind leaders of the blind, and would not receive conviction till they all fell in the ditch together—which I think is not very distant.

“Another bravado of the Kentucky board, was the bringing a tribe of young Indians to this state from Missouri, as if they could not be educated to more advantage in their own village on Merrimack river, than in Kentucky; and as to civilization, they were surrounded by white people where they came from. Lewis Rogers seems to be as civilized a man as those who brought him here; and though — approves of the plan, it adds no credit to the measure; for with his old school fellows Schermerhorn and Mills, as named before, this Priestly policy is the same.—Only get the people in the habit of giving their money, no matter what it is for, and they will continue to give it for all other purposes. This Indian business is another thirsty daughter of the horse-leech thirsting for blood, crying, *give, give*.

“I did signify in the early part of this essay, that part of the distresses of my old age, was the plan now set on foot by some of the Baptists, for Theological Education; the object of which is to make preachers, preachers of a certain grade, Missionary preachers. And this produces a new clue for begging or teasing the people for more money, with this pretext, *we will make more preachers for you*, as if Jesus Christ did not know how to make preachers for his own use among men. Though the plea is, the state of society calls for it; this is an old error, old as the days of Origen, and one of the first mediums to corrupt the religion of Jesus Christ. Was not the state of society, when Christ was on the earth, as to refinement, equal to what it is now? What kind of men did he make choice of, to bear his name to all the world? He went up into a mountain, and called to him whom he would, and of them he ordained twelve apostles. After this he sent other seventy, and told them to pray the

Lord of the harvest to send more labourers into the harvest. What Theological School did he apply to for any of all these? Nothing can offer a greater insult to the Baptists, than to beg of them money, and thereby send them a new race of preachers; such as they have not been used to. By what kind of preachers have the Baptist society risen to what they now are? In Kentucky I suppose they are 20,000 in number. From what Theological School have any of their preachers come? But certain of our great men would have us think, that our homespun preachers have only been converting the vulgar part of the community; but by a more refined kind of preaching, the rich and wise will become converted. What a pity, that these great men cannot be of the same mind of Christ, who rejoiced in spirit that these things were hid from the wise and prudent, and revealed unto babes; and with Paul, who says, not many mighty, wise or noble after the flesh, are called: and God delights to take the wise in their own craftiness; to destroy the wisdom of the wise, and bring to nothing the understanding of the prudent; which will be the fate of these money hunters, if I mistake not; for the people will find out the trick. But this new style of preachers is to be educated on charity. When they leave the school, they will of course be poor, and always be looking and holding out hands for money. Their hands are too delicate either to make tents, or pick up a bundle of sticks, to make a fire to warm themselves as Paul did; and of course, must be the same kind of shameless beggars, that all Missionaries that I have seen, now are. For not knowing the worth of property by labouring for it, they will never think the people give them enough.

“ Though, as hinted before, a number of my best friends are some way connected with the Missionary cause, I cannot think better of it than I do of the old pharisaical parade; when I examine it in all its branches, I see a great likeness. Silly admiration is very prevalent. To love greetings in the markets, is very obvious. To love festivity and the chief rooms there, is not out of sight. To be called of men, Rabbi, and mingle much with the great, is very notorious. To make a great show of religion, with a design to devour widows' houses, is strongly suspected; a great hard heartedness respecting

a man's old helpless parents, or his heirs ; but great assiduity to obtain a *corbin* or gift to Missionaries ; half the estate is not too much. Money and power is the watch-word of the whole scheme ; aiming at lordship over God's heritage. They fancy something is done for us when they number Israel, and give us a statement of all the associations. But all this is to show us how great they are, and what a mighty body of people belong to them ; which claim is founded on the several associations agreeing to correspond with them ; the tenor of which gives them a free hold all over the United States where Baptists are found ; and that it is not unreasonable to ask their vassals for money wherever they find them. And hence their boast of 200,000 being in their interest both by their money and their prayers. A little money paid annually, for any one of five or six purposes, somewhat pacifies Missionaries—because that is an earnest of subservience to them ; but giving much money being the best evidence that a man is a christian. Heaven is almost secured, as also an honorary seat in any of their councils, on paying 100 dollars.

“ I have expressed myself in the foregoing sheets with all the plainness that I think one friend should speak to another.—Perhaps some things may appear harsh ; but I know, that for all the men that I have brought in review, I have a sympathizing friendship. It is probable they think they are doing right, though of their sincerity, I have strong doubt.—Happy should I be hereafter to find myself mistaken, and these men what I wish them to be, the faithful servants of Christ. But my great doubt concerning them arises, both from the Scriptures and all the observation and experience I have had for near fifty years. Far back I remember what kind of men of the Baptist name in Virginia, were buffeted, imprisoned, and counted the offscouring of all things. I remember their looks, their labours and success. Though not willing to make myself a standard, I recollect that far back, the anxiety of my soul for the prosperity of Zion and the good of my fellow men, was such, that I could not rest, day nor night, for years together ; and of what little moment in that case money appeared to me ; so that from my soul I could say, I seek not yours but you. In that case, I coveted no man's silver, gold or apparel ; and perhaps to

a man, this temper attended all the Baptist preachers of that day. Men bound by the strong cords of love of money, and love of power or fame, are perhaps more to be pitied than blamed. But when men assume to themselves higher ground than others, they are, as a thing of course, taken more notice of than others. I have in taking a survey of those high minded men, narrated a long train of facts, collected, either from their own writings, the use of my own senses, or the report of others in which I confide; all of which I am responsible for, if called on. My object is, if possible, to drive these presuming men out of Baptist Associations; for they are crept in unawares, with no more right there than the false brethren of whom Paul speaks; for they are a motly tribe at best.—I wish it understood, once for all, that when I insinuate corruption among American Baptist Missionaries, I do but sparingly mean men of my own state; for I only think of three in Kentucky, that I suspect, and I rather ascribe it to their weakness and vanity than to corruption—looking perhaps for a thank'e from these great men; or possibly they may look for some profits in future either in money or applause. A well wisher of poor deluded Missionaries.

“JOHN TAYLOR.

“*Franklin County, (Ken.) 1820.*”

For The Reformer.

As the attempt to restore Christianity to its primitive simplicity and native innocence, necessarily leads to the exposure of the various tricks and artifices, which designing Priests have made use of to enslave mankind, it cannot fail to draw forth their rage and venom. But as those who are engaged in this meritorious work, cannot be without expectation of such a result, they will let the storm burst over their heads without being at all affected by it, or put out of their course. Reformers in all ages of the church, have had to contend against a host of difficulties, which as they arise from corrupt and interested Priests, who aim to hold the prejudices and opinions of men under control, it has required the firmest resolution to withstand their force. But having applied

the axe to the corrupt tree, they ought not to cease until every fibre is extirpated. This, however, is a work of time, and patience and perseverance are indispensably requisite.

The Church of Rome brought into their worship an oppressive load of showy and vain forms, which had the effect to cloud the understandings of the people, and to keep their attention fixed on earthly objects. And the Pope, who is but a mere man, even to the present time, impiously attempts to set himself up for God's vicegerent on earth; to whom it is pretended, are committed the keys of Heaven, with power to exclude or admit at pleasure. I awfully fear, however, that he, and too many of his blind adherents, will find upon experiment, that his keys will fail; and they be rejected with the dreadful denunciation, "Depart from me, I know you not." None will ever enter the kingdom of Heaven, unless they do the will of Him who is in Heaven.

Luther, it is readily acknowledged, succeeded in convincing a large portion of mankind, of the folly of this pretence of the Roman Pontiff's, and of the more gross superstitions of Popery; but he stopped very far short of a complete reformation. And under the name of *Protestant*, the king of Great Britain, artfully got himself placed at the head of a numerous people, claiming to be the disciples of Christ; and from him has proceeded all power in church government. It is true, the kings of England, have not carried their pretensions as far as the Pope, but they have retained something of the same intolerant spirit; and to this day, heavy and grievous ecclesiastical demands are forced from the people, against their consent and conscientious convictions.

Christianity was, in the beginning, inculcated by mildness. The aid of human power to enforce obedience, was as contrary to its nature, as it was unnecessary to its promulgation. Its teachers had no power vested in them, but those of purely a spiritual nature: "Go ye into all the world, and preach the gospel to every creature," &c. They exemplied in their conduct, that they sought no temporal benefit. They left their families and possessions, and all the comforts of life, and went about to preach the Gospel of Him, who was meek and lowly; and they received in return, stripes, imprisonment, and even

death itself. In no one instance, do we find them seeking personal advantage or emolument, or jurisdiction over the consciences of men. *Freely they had received, and they freely gave.* They had the greatest unwillingness to be chargeable to their brethren. This is the spirit which the true ministers of Christ will ever manifest. But those who assume this office, or are made ministers by men, demand large sums for preaching to the people; and are often very burdensome to their congregations. Preaching, in this day, has indeed become too much like a trade, and is taken up for the sake of gain. Many lay the plan in early life; and at the feet of some sectarian Gamaliel, learn to maintain a set of doctrines, which are founded upon creeds and catechisms agreed upon in dark ages, by heated zealots, whom the spirit of opposition had assembled for the purpose.* Having studied long enough to chaffer with some degree of fluency these *party* doctrines, they now undergo an examination, and if approved, are by the authority of men, or the imposition of hands, constituted ministers. What good effects can be expected from their ministrations? These ministers, knowing they have a party to please and defend, enter upon the task with an unrighteous zeal; and their principal aim too often is, to condemn other creeds, and anathematize other sects, who, in their *turn* retaliate with equal zeal. Thus the poor neglected flock remain ignorant of true piety and christian virtue. These men, were they really Christ's ministers, would teach the doctrines he commissioned his immediate apostles to preach, which were easy, plain, and intelligible, and adapted to the lowest capacity; and in their tendency, directly calculated to render men pure and upright, and cause them to do to others as they would others should do unto them.

God, in all ages of the world, when he has revealed his will to men, has done it in a plain and intelligible manner. *He left no work for interpreters.* These men have too generally darkened the counsel of God; and rather *taught man how to doubt*, than how to do the divine will. Hence the numerous parties among professing

* It has been said, that "creeds were generally made in a passion, not to edify, but to plague those for whom, or rather against whom they were intended."

christians ; some saying I am for Paul, others I am for Apollos, and some being for Cephas, and the like ; each bitter and zealous against the other ; while nearly all are void of genuine religion. These things, indeed, have had a direct tendency to banish true faith in Christ out of the world ; for how could people in common, believe a religion, when the oracles themselves disputed what it was ?

Whenever God has given a law to man, it has always been expressed in terms impossible to be misunderstood. To Adam in Paradise, he said, *of the tree of the knowledge of good and evil, thou shalt not eat of it.* This was all the injunction laid upon the first pair ; but unfortunately, there happened to be an *interpreter* at hand. The *devil*, who had his own creed to advance, being very subtle and eloquent, gives the lie direct to God ; and succeeded in persuading them, that in the day they eat thereof they should not die ; but rather their eyes would be opened, and they become as gods. Interpreters mostly say flattering things, if you will but accept their views and constructions. The eating of the forbidden fruit did indeed open the eyes of our first parents, but it was only to see the height of bliss from whence they had fallen, and the depth of misery into which they had plunged themselves ; entailing upon all mankind death and woe.

The covenant which the Lord made with Abraham, was equally clear ; he was to be the God of Abraham, and his seed, and they were to be his people.

The commandments delivered on Mount Sanai were so plain, that not an individual among the Israelites ever complained that they could not understand them, though they often broke them ; nor were any persons set apart to interpret them. The priests were enjoined to do certain *specific duties*, but in no case to add to, or interpret the law. They were merely servants in the house of the Lord, and by no means masters and dictators to men. They were to make no new creeds to puzzle the mind, and to be paid for expounding them to the people ; though it is true, at the time of our Saviour, they had so departed from their manifest and simple duty, as to make the laws of God of none effect by their traditions, and taught *for doctrines* the commandments of men ; from which craft, it is not to be doubted, they answered ends very desirable to themselves.

The religion which God institutes, is not loaded with useless and arbitrary burthens, which can serve no good purpose. Many things contained in the religion given by Moses to the Israelites, we are informed, were given them for the hardness of their hearts, and as a punishment for their sins, and were only to last for a time, and then give way to the essential pure law—a spiritual and undefiled religion—free from all cumbersome rites, and empty ceremonies. This law was not to be confined to the priest's lips, or written on tables of stone, but engraven on the fleshly tables of the heart. Every one was not to go to his neighbour, saying, know the Lord; but all were to know him from the least to the greatest. For it was not to consist of unintelligible and mysterious propositions, such as too many called divines, so zealously insist on in these days, and which serve only to puzzle and perplex the plain inquirer after truth. By such jargon, however, these men find it their interest to delude men; and whilst their interest points that way, it will be in vain to expect reformation from them. To succeed, therefore, we must endeavour to enlighten the people, to see the necessity of withdrawing their adherence and support from those, whose interest it is too much to deceive to expect an alteration on their part. W.

For The Reformer.

To the Editors. Having been a constant reader of The Reformer, I can truly say, I think it worthy of attention; as it opens a channel for correspondents to express their sentiments on subjects of the greatest importance, and brings to view the various abuses, errors and delusions, which now abound in professing Christendom. This I consider to be highly necessary; for it must be confessed by every enlightened and candid person, that error at this time has become popular, by enrobing itself in the garb of truth; insomuch, that if it were possible, it would deceive the very elect, or the best of men. Witness the merchandize now carried on under pretence of preaching the gospel, to the triumph of deists, and the dishonour of the christian name. Yet these very men profess to believe the Scriptures; and say they are their rule of prac-

tice: but by this rule they are condemned; for they are the very persons, which all the prophets, Christ and the apostles, testified against.

Error, however, does not stop here; for we may see its baneful effects in a great variety of cases. And even in the most enlightened and specious undertakings and institutions of the present day, there is too evidently a selfish gratification, and the indulgence of worldly desires; so that it appears to me to be an exceeding dark and degenerate time. Nevertheless, light has gone forth; but as it is said in John chap. i. 5, "the light shineth in darkness, and the darkness comprehendeth it not." And again, Christ saith: "if the light in you become darkness, how great is that darkness." Therefore, it is nothing strange, that mankind should be in the state they are at present: for when that light which bringeth salvation is neglected, or men reject it, it prepares the way for delusions of the most subtle nature, and of the most destructive tendency.

I feel an earnest desire, that all may be rightly informed in regard to those numerous errors, which now so much abound in the world; and that they may withdraw their minds from the rules, the maxims, and the institutions of men, and place them on God alone; who then, and not till then, will give them his holy spirit, and be their sure guide and director in all things; inspiring their minds with all holy tempers and desires, whereby they will become visible members of the one true church of Christ, and adorn the gospel of God their Saviour. For we can only become members of the true church of Christ, by coming to be partakers of the mind of Christ: and as we yield ourselves up to the government of the holy spirit, we shall advance in all goodness and uprightness, until we arrive to that state, in which we shall be as a city set on a hill that cannot be hid.

A PILGRIM.



York County, (Pa.)

The following statements are extracted from the "Missionary Herald" of January 1821, published at Boston.

"The American Board of Commissioners for Foreign Missions was instituted in June 1810, and incorporated

June 20, 1812. In ten years there has been paid from the Treasury of the Board the sum of 201,600 dollars.—For the Missions to the East—Bombay and Ceylon—about 100,000 dollars;—for the Missions to the American Aborigines 51,000 dollars;—for the Mission to the Sandwich Islands, 10,470 dollars;—for the Palestine Mission, 2,350 dollars;—for the Foreign Mission School 17,340 dollars, and for various subordinate and contingent objects and purposes 20,000 dollars.—In the same period the Treasury has received the sum of about 235,000 dollars. Of this amount something more than 220,000 dollars were given by individuals, males and females, associated and unassociated, in donations and bequests; and the remaining sum of about 15,000 dollars were the proceeds of monies invested, &c. In the ten years there have been received under the patronage and direction of the Board, as Missionaries and Assistants, 62 men and 48 women—in all 110. Eighty-eight are now either in the fields respectively assigned to them, or on their way to them. Of the men now under the patronage and *direction* of the Board, *twenty-six are ordained Ministers of the Gospel*, educated, the most of them, in Literary and Theological Seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as Catechists, School-masters, &c.

“The expenditures the last year, for all the objects and purposes of the Board have amounted to 57,420 dollars. The donations, contributions and benefactions, from societies, churches, congregations and individuals, received at the Treasury, within the same period, amounted to 36,500 dollars; and the income from the permanent fund, and other sources, to 2,600 dollars, making in the total sum 39,000 dollars. This coming short of the total amount of expenditures by 18,000 dollars, the Prudential Committee for the supply of the deficiency drew upon the disposable funds of the Board, accumulated from preceding years.”

After all these great expenditures, the Committee in their last annual Report, observe:  “Of the effects and fruits actually produced, it is yet time to expect but little, and to say but little.” —Speaking, however, of the *advantages arising at home*, they remark:

“The spirit, the genuine spirit of missions, is the true spirit of the Gospel. When this spirit is produced or advanced in an individual, or a community, in the same measure is pure and undefiled religion, in that individual or community, produced or advanced.—If then this spirit has been promoted, good has been done.—The matter of fact is manifest. The Christian community has been waked from its slumbers. An influence more vivifying than the breath of spring has been diffused through the land. Societies for various charitable and religious objects have rapidly risen into existence and action; and benefactions for these objects—contributions in churches and congregations and meetings for prayer, and individual subscriptions, donations and bequests—have become so common, that we are ready to forget how little of them was known only a few years ago.—It is the spirit of missions, that has produced in christendom the mighty movement, and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked.”

The Committee, in their Report, observe further :

“The missionary cause is the noblest on earth—the work the greatest—the sure results the most durable and glorious. No person on earth is in a condition too high to take part in this work—none in a condition too low. Help from all, according to the ability afforded them, is urgently needed.—The tone of this report is not that of despondency. Not a feeling of despondency should have place in any mind. Yet with all the prosperity, which has attended this institution and its attempts, and all the cheering auspices, on this day so gratefully to be noticed; it is not to be forgotten, that for supplying the deficiency of the last year's receipts, the disposable funds from the surplus receipts of preceding years, have been nearly exhausted. Should the receipts in an equal, or indeed in any considerable degree, fall short of the expenditures necessary for maintaining the establishments, for the support of which the most sacred pledges have been given; from what source, or in what way, is the deficiency to be supplied, or the cause to be saved from a serious depression. Taking the amount of donations the last year at 40,000 dollars, and assume a dollar as an average donation, and the number of donors will stand at

40,000. If we assume as the average donation fifty cents, the number of donors will be 80,000. But were there not more than 40,000—more than 80,000—more than 500,000 in this Christian nation of 10,000,000, who would willingly and gladly contribute from 50 cents to 50 or 500 dollars each towards some or all of the designated objects—were these objects only presented to them in such manner as to engage their attention? This is a consideration of immense importance to be impressed upon all the members, and agents, and auxiliaries, and friends of the Board and of the cause. Does an individual, who is in the practice of contributing, wish to do something for increasing the general amount of contributions? Let that individual look around him for one, or two, or more, who might be induced to contribute, and take care to use the best means for the purpose, and an increase not temporary only, but permanently, will be secured. In this way, the annual amount of contributions might be vastly augmented without any increase of the donations of the present regular subscribers or contributors.”

What exertions, indeed, are now made to get money from the people. These vast sums of money, instead of promoting the true cause of Christianity will, we fear, only tend to destroy it.

Pharisaism in Miniature.—It was noticed in several news-papers a short time since, that a little girl in New-Haven had for some weeks abstained from the use of butter, and had given the avails to the Rev. Mr. Ward, [a missionary to the *East-Indies*.] A lady in the town of —, after reading the account to her little son of 9 years old, asked him if he should be willing to do as the little girl had done; “yes, ma’am,” said he “if they will put it in the news-papers” Don’t laugh at the boy, he has not yet learned to conceal his heart. [Times.]

It is said that 1,575,000 dollars, were raised in England in 1819, for the Bible Societies, Missionary Societies, and the Society for propagating christian knowledge.

[Relig. Remem.]

INTELLIGENCE.

The amount received by the London Missionary Society during the past year was 112,932 dollars, and the expenditures during the same period were 116,185 dollars. Hence, in the Report, it is observed: "The Directors ground on this representation, and on the increasing calls for expenditure, an earnest appeal for enlarged liberality."

SOUTH CAROLINA LAW.

"The following notification "says the *South Evangelical Intelligencer*," was handed last week to several individuals of the clergy and laity of our city, (Charleston, S. C.)

' *City Council*, Jan. 15, 1821.

' *Resolved*, that the Marshal be instructed to inform the Ministers of the gospel and others, who keep Night and Sunday Schools for Slaves, that the education of such persons is prohibited by law, and that the City Council feel themselves imperiously bound to enforce the penalty against those who may hereafter forfeit the same.

' *Extract from the Minutes.*

' JOHN J. LAFAR, *City Marshal*."

A serious question occurs—whether our *fifteen hundred thousand* AFRICAN SLAVES are less worthy of moral and religious instruction than the pagans of Hindostan? The *latter*, though sunk in the depths of pagan darkness, are comparatively free and happy. The *former*, deprived of personal, civil and religious liberty, are generally subjected to severe servitude, and often to hunger, cold and nakedness, ignorance, contempt and scourging, having no comfortable dwellings, &c.

"Behold the tears of the oppressed! On the side of their oppressors there is power—but THEY have no comforter!" no resource under heaven! Well may even a Jefferson "tremble for his country," under the terrible reflection that divine justice "cannot sleep forever."

[*Palladium*.]

The following article is taken from a German paper, dated Vienna, Dec. 4, 1820.

“One of the most pleasing ‘signs of the times,’ is the mild toleration which now marks the relation of the Catholics to the Protestants. The two Protestant consistories at Vienna are treated like other public boards—enjoy for their official correspondence exemption from postage—are paid out of the Imperial Treasury, and have an equal share in all emoluments with other servants of the state. All the superintendants and seniors derive some salary from the public coffers; several evangelic livings are partly endowed by the treasury, and the widows of the councellers of the consistory are entitled to a pension from the public exchequer. But very lately the little Protestant community at Vienna has been recognized. All these measures of christian toleration come from the heart of his majesty, the Emperor, who, as well as the whole of the Imperial family, is distinguished by the most noble sentiments towards all those who are not Catholics.”

The only proper reason to be assigned for this tolerant and friendly disposition towards the Protestants, is because they have ceased any longer to deserve the name; as they *protest* against nothing. Hence so far from its being one of the most “*pleasing signs of the times*,” it has a very dark aspect, and shows the fallen state in which they now are.

Extract from an Eastern Paper of Jan. 10th.

“A LARGE LOAD OF WOOD.—The Rev. Mr. Willington, of Templeton, (Mass.) was presented, on Tuesday last, with a single load of pine wood, which measured full *thirty-five cords*! The sled was 42 feet in length, and 12 feet in breadth, and was drawn by 76 yoke of cattle. One individual had agreed to give as much wood as another would carry away at one load.”

From a London Paper of Nov. 21, 1820.

The clergy of the Church of England, including their families, form about one-eightieth part of the population of England.

A Prayer dictated by Socrates to a young man at his request, taken from Addison's Spectator.

"Oh Jupiter, give us those things that be good for us, whether they be such as we ask for, or such things we do not ask for; and withhold from us those things that would be hurtful to us, if they be such things as we do ask for."

Old Practices revived in Modern Times.

We do not see what good purpose it could serve Mr. Henderson's cause, to read over the article inserted in our tenth number several times in the pulpit, and then preach a sermon in justification of what cannot be justified—and in the warmth of his zeal, or in the bitterness of his spirit, prostrate the publication on the floor. If any work be of men it will come to nought; and if it be of God ye cannot overthrow it. Therefore it is hardly worth while to go from house to house, to get persons to engage not to take *The Reformer*. What would not such men do, if they were invested with secular power, and could dictate laws in a state? We could not expect the penalty for taking *The Reformer*, or having it in the house, would be as lenient as the one for going to hear Mr. Thompson preach.—We would observe, further—when people talk about *charity* and *having respect to persons feelings*, they should endeavour to act from those principles themselves. We may see cause to drop a few hints to some others hereafter, unless they can bring themselves to exercise a little more christian moderation—and not tyrannise over sincere persons for obeying the dictates of conscience and holding to what they believe to be the truth.

By information obtained from a distance it would appear, that the old *bug-bear* of Deist and Atheist, not being likely to answer much purpose to deter persons from taking *The Reformer*, it has been attempted to make some believe, that we deny the *fall of man*, &c. &c. To undertake to reply to such charges, we conceive as needless as to undertake to prove we are not *Turks* or *Mahometans*. When people make such charges without being able to adduce any thing in support of them, it argues a want of principle; and none who are at liberty to judge for themselves, we should suppose, would give them any credence. For the satisfaction, however, of sincere persons who may be operated upon by such representations, especially when they come from a *minister*, it may be proper to state, that we are not conscious of differing from the general body of professing christians, in regard to what may be termed the fundamental principles of the religion of the New Testament.

* * * The communications from Baltimore, and London Grove, will be inserted in our next number.

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